



The **BLOOD** of a disbeliever *is equal to the* **BLOOD OF A DOG**

Soon after the declaration of the Khilafah by the Islamic State, The Crusaders and other Kuffar Nations started to assault the Islamic lands out of their rage and enmity. The Islamic State also started rapid operations in **Darul Islam** and **Darul Harb** in which the armed and the civilian Kuffar were killed.

Thus, in this scenario the opposers and objectors raised various questions and objections. One of which is most important and requires the answer and that is; the permissibility of spilling the blood of a common unarmed Kafir who has no direct link with the combatants and the war itself.

While observing this situation, The Islamic State's righteous scholars explained the ruling about this matter under the light of strong evidences from Quran and Hadith and thus guided the Muslim people. On this basis, the ruling of Kuffar in Shari'ah is summarized here on the principle of Qur'an and Hadith and in the light of quotations and verdicts of virtuous Salaf.

Actual ruling about every Kafir is this that: He is a **Harbi Kafir** (armed, warrior) and harming his life, wealth and honor is Halal (legal) for Muslim, unless and until he is proved unarmed (**Non Harbi**) upon legitimate (Shara'i) basis. Even if it is proved due to any contract or treaty, or due to protection given by Muslims or either they are living under Darul Islam as a **Dhimmi** (pays tax for his safety), or due to any condition of exception which has given by Shari'ah for e.g. women, children and old people of Kuffar. But in several cases the cause of this exception gets expired. Like participation of their women, children and old people in the war against Muslims in any form, or violation of contract or covenant, or scoffing at Shari'ah, or mixing up with other Kuffar or making

them a shield or due to **Qisas** (Retaliation), So in this case the sanctity of their life and wealth is no longer valid.

Therefore, we will try to understand in detail about the ruling given by Shari'ah about every Kafir upon this matter. So that the false opinions and doubts can be removed from the minds of the Muslims, and the actual ruling regarding the real status of the Kafir in this world becomes apparent. Undoubtedly, Shari'ah has forbidden to harm the life, wealth and honor of every Muslim, except for any legitimate reason.

Allah's Apostle said, **The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits Zina and the one who reverts from Islam (apostate) and leaves the Muslims. (Sahih Bukhari).**

We've learned from this Hadith that the actual ruling of Muslim's life, wealth and honor is "**Hurmat**" (Unlawful) i.e. forbidden to harm, in every condition except for any legal excuse for example Qisas, Apostasy or Had. On the contrary, the basic ruling about the life, wealth and honor of a Kafir is "**Hillat**" (lawful) permitted for the Muslim, except for any legal excuse for example Having covenant of protection, living as a Dhimmi or has given safety by a Muslim.

Before we present sequence of evidences from Quran, Hadith and quotations and verdicts of righteous Salaf (predecessors), It is important to know that if there is any covenant or treaty with Kafir, or he has given shelter or he agreed to pay Jizyah Tax then they are called "**Muahid**" (covenantor), "**Musta'min**" (protected) and "**Dhimmi**" (Tax payer) respectively.

On the opposite, a Kafir which has no contract nor

he has given refuge neither he's willing to give Jizyah, he is called **"Muharib" or "Harbi"** (combatant, warrior). This definition is also applied to Kuffar if they are not in state of war with the Muslims. Because it is implemented on Kuffar except for these three cases i.e. **Muahid**, **Musta'min** or **Dhimmi**. Therefore, the characteristic of Kufr is the only thing which makes Kafir a **"Harbi"** (militant, warrior), hence makes their life, wealth and honor Halal i.e. Lawful. As Allah Almighty says; **Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.** (al-Tawbah: 29).

In this verse, Allah has given the reason for fighting against the disbelievers that **"they don't believe"**. And on that basis, He has encouraged us to fight until they agree to pay **Jizyah** and live a life of humiliation. Apart of this, Allah has commanded to fight the polytheists and infidels because of their disbelief and polytheism. Allah says; **And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him]** (al-Tawbah: 36).

Allah says; **kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful** (al-Tawbah: 5).

It is also clear from these two verses that Allah has commanded to fight against all the disbelievers because of their polytheism (**Shirk**) and has made their blood and wealth lawful for the Muslims. Until they accept the religion or live a life of humiliation by paying Jizyah.

The Prophet (PBUH) said; **I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah.** (Sahih Bukhari). And the Prophet (PBUH) said; **Every Muslim is forbidden to spill the blood, and**

harm the wealth and honor of another Muslim (Sahih Muslim).

Reference of these Ahadith should be sufficient or else this article will become lengthy, otherwise there are many more hadiths related to this topic. From the above hadiths it is clear that when a person converts to Islam, his life, property and honor is protected. Therefore, according to the rule of jurisprudence, **"the concept of opposition"**, it was concluded that before the conversion to Islam, his blood and his property had no protection but was **Halal**.

And considering the words of this hadeeth, it is clear that in the hadeeth, the words **"fight against the people"** refers to all human beings, that is, it is commanded to fight all the human beings. Because Prophet Muhammad (PBUH) was sent for all the human beings so he was commanded to fight until they confess the word of Tawheed and enter the religion. Then, if they do so that would make their lives, wealth and honor haram (i.e., safe) for the Muslim. Otherwise their blood, and property is halal as it is clear in the Ahadith.

Furthermore, it is very important to quote here the sayings of the Salaf which will prove that the blood of the infidels is of no value. As **Umar (RA)** turned his sword towards Abu Jundal during the Hudaibiyyah peace treaty when his father imprisoned him and took him back to Mecca, he then said; **And verily the blood of a disbeliever is equal to the blood of a dog in the sight of Allah** (there is no harm in spilling it).

Imam Shafi'i says; **Allah has forbidden the blood and wealth of a believer except for an accusation against him (i.e he becomes an apostate) and has allowed the blood and wealth of a disbeliever unless he pays Jizyah or he has given protection for a pe-**

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riod of time (Aala: B1 P103).

The jurists have unanimously stated the Shari'ah

principle that **"There is no value of kafir's blood except he has given protection"** (Raddul Mukhar: B15 P445, Badayie alsanayie: B15 P284, Durrul Mukhtar: B4 P803).

Imam Ibn Taymiyyah said; **And if the disbeliever is a warrior, then being a warrior is enough which permits us to kill him, to take his property, and to enslave his wife** (Majmooul fatawa: B32 P343).

Imam Ibn Qudaamah says; **The fact is that the blood of a disbeliever is permissible if he does**

not have peace protection (Alsharhul Kabeer: B10 P560).

Imam Shafi'i himself says about children and women targeted during the night of bloodshed on the infidels; **the saying of the Messenger of Allah (PBUH) that "they are among them" means that they have two characteristics, one is that they are not considered as believers (i.e. they are not Muslims). Thus, not making their blood haram, neither they are considered as citizens of Dar-ul-Islam, which doesn't prevents attacking their homes (Arrisalah: P299)**

From all these arguments it becomes quite clear that the basic ruling about the blood, wealth and honor of all the disbelievers is that of "**Hillat**" (i.e. halal or permissible). And it is the characteristic of disbelief that makes a disbeliever a "warrior" whose blood and wealth are permissible for a Muslim, even though if he is an ordinary disbeliever who sells vegetables in Dar-ul-Harb. Or an old resident of Dar ul Islam but now refusing to pay Jizyah to the Islamic government. Because the life and property of the disbelievers will be protected only if they pay the Jizyah.

That is why **Ali (RA) said: indeed they (the disbeliever) paid the Jizyah so that their wealth becomes like our wealth and their blood becomes like our blood (they may be protected) (Almoghanna: B20 P467, Durrul mukhtar: B4 P403).**

Based upon all these evidences, if the Islamic State wants to attack the infidels, whether they are from the civilians, bureaucrats or whatever terminology is used for them in today's era. The Mujahideen of the Islamic State does not go against the Shariah, rather they are upon the clear proof from their Lord in attacking these infidel civilians. Because the attribute that makes these civilians as "military" or "Harbi" (Whose blood and wealth are lawful) is "disbelief" unless there are conditions as discussed already.

Therefore, the Mujahideen of the Islamic State do not differentiate between an armed infidel and an unarmed infidel, because Allah has commanded us to fight all infidels and polytheists, and the same command was given to our beloved Prophet Muhammad (PBUH), until the infidels enter Islam, or live a life of humiliation by paying Jizyah.

And Allah is predominant over His affairs but most of the people do not know.

